



THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

TO SIN BY SILENCE

To sin by silence when we should protest
Makes cowards out of men. The human race
Has climbed on protest. Had no voice been raised
Against injustice, ignorance and lust,
The Inquisition yet would serve the law
And guillotines decide our least disputes.
The few who dare must speak, and speak again,
To right the wrongs of many.

THE "AMERICANISM" OF
PAPAL SCHOOLS
MORE PAPALIST "HISTORY"

SEPTEMBER
1922

331 West 57th Street,
New York City.

SEP 22 1922

THE CONVERTED CATHOLIC

An International Magazine

Published Monthly by Christ's Mission,
331 W. 57th St., New York, N. Y.

*Devoted to the Instruction of Roman Catholics Regarding the Evangelical
Faith, the Enlightenment of Protestants to the Aims of the
Roman Hierarchy, and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church
of Rome*)

BOARD OF TRUSTEES:

Rev. James Parker, Ph.D., President
Rev. David James Burrell, D.D., L.L.D., Secretary
Henry Stewart, Esq., Treasurer
Rev. John Roach Straton, D.D.
Rev. Oscar M. Voorhees, D.D.
Russell Valentine, Esq.
David Greer, Esq.

MANUSCRIPTS: The Editor invites travelers, missionaries and others to send in articles and photographs of a nature suited to the spirit of "The Converted Catholic," especially short descriptive articles and portraits of recently converted Roman Catholic priests and laymen. Manuscripts should be type-written, and should be accompanied by return postage. Although every care is exercised to protect manuscripts and photographs, we cannot be responsible for those lost in the mails; it is wise to keep a copy of all material submitted.

SUBSCRIPTION TERMS: By subscription in the United States and Canada, \$1.50 a year. To Great Britain and Australia, Six Shillings.

REMITTANCES: All remittances should be made by Registered Letter, International Postal Money Order, or Express Order, and not by check or draft, because of the charges against the latter. Make subscription payable to "The Converted Catholic."

EXPIRATIONS: The date of the address label pasted on the wrapper of your copy of the magazine indicates the month and the year of expiration. After you renew your subscription the date is changed; this forms your receipt. If the date remains unchanged notify us at once.

CHANGE OF ADDRESS: When a change of address is ordered, both the old and new address should be given.

AGENTS: Do not subscribe to "The Converted Catholic" through agents unknown to you personally, or you may find yourself defrauded.

CORRESPONDENCE: All communications in connection with "The Converted Catholic" should be addressed to 331 West 57th Street, New York, N. Y., U. S. A.

Entered as Second-class Matter, January 22, 1916, at the Post Office at New York, N. Y., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized August 20, 1918.

THE CONVERTED CATHOLIC

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Vol. XXXIX

SEPTEMBER, 1922

No. 9

The subscription price of this magazine for Priests of all Catholic Communions, and for Ministers and Theological Students of all Protestant Denominations is only One Dollar a Year.

Priest of Rome Heads Austrian Government

"The New York Tribune," August 4, 1922, contained a portrait of Dr. Seipel, "the first Catholic priest ever to head the Government of Austria." He succeeded Chancellor Schober, who resigned.

"Old Catholic" Fiftieth Anniversary

In Switzerland the "Old Catholic" movement which repudiated Romanism in 1870, when the infallibility of the Pope was decreed, is still active. It has been holding its annual synod at Aarau. The venerable Bishop Edward Herzog, aged eighty-one, presided over it, as he has done for forty-six years. A resolution was adopted for celebrating on December 1st the fiftieth anniversary of the formal organization of the movement.

Strength of Holy Orthodox Church in U. S.

The Holy Orthodox Catholic Church of America claims 2,000,000 members among Russians, Greeks, Bulgarians and Serbs on our shores. During the past year of 1921 this Church was organized out of scattered fragments of national associations and now has one metropolitan and bishops assigned to regular dioceses. This new Catholic Church is in close sympathy with the Protestant Episcopal Church and with the Eastern Orthodox Church of Russia and Greece.

A Letter from Quebec

Enclosed please find \$2, my subscription for *THE CONVERTED CATHOLIC*, which has been coming to our house for nearly thirty years. My father subscribed to it about twenty years, and when he passed away my sister continued to take it, and now that she, too, has gone, I, the sole member of our family remaining continue to subscribe for it.

Regretting that I have been a little late this year in doing so and praying that you may be greatly blessed in the greatly needed work in which you are engaged,
J. A. M. S.

Over Twenty-six Thousand Gallons of "Sacramental" Wine

"The Tablet" (Brooklyn), August 5, 1922, contained an advertisement of the Barnston Tea Company, of New York, which gave the copy of a letter from the Novitiate of Los Gatos, Los Gatos, Cal., dated December 17, 1921, which began with the statement that "another carload containing 8,947½ gallons of Novitiate wines" was now on its way to New York. The last sentence of this paragraph said: "This brings the total number of gallons shipped to you during 1921 to 26,437½." The letter is signed "Sacred Heart Novitiate, Thos. R. Martin, S. J., Rector."

Poisoned Wine in Mass Celebration

"The Abercarn and Risca Weekly Argus, June 10, 1922, states: "The body of a priest, who died under mysterious circumstances two years ago in Perugia has been exhumed. It is practically proved that he died from drinking poisoned wine offered during Mass."

It is strange that at the actual moment of "that wonderful and singular conversion of the whole substance of the wine into the blood" [see Third Canon, Council of Trent], that is, the actual moment when the priest drank he should have drunk poison. A strange substantiation, indeed!—Protestant Alliance Magazine, July, 1922.

We Should Like to Meet This Catholic Friend

In the "World" (New York) of July 19, 1922, appeared this letter from Mr. Michael J. Walsh, which is so different in spirit and mode of expression from most of the letters written to the public press (on various subjects) by members of his Church that we take pleasure in publishing it:

"I know nothing of the Evangelical Protestant Society except what was published in 'The World,' yet as a Catholic I deeply resent the attitude taken by a writer in the 'People's Forum.' Men of the type of Dr. Straton and Dr. Burrell are not 'scissor-beaks and clerical clowns,' and when any Catholic stoops so low as to use such language it shows he does not know enough of his religion to defend it in a decent, Christian manner.

"I read Dr. Burrell's statement, and thought it very fair. If any members of the Catholic Church are using their religion as a cloak to hide political trickery they should be condemned, and if they are not doing so they have nothing to fear, and there is no necessity for vituperative language."

If Mr. Walsh would read this magazine and all the literature that the E. P. S. has so far put out he would soon discover that it is not the political activities of individual "members" of his Church to which exception is taken. Neither Christ's Mission nor the E. P. S. believes that any considerable percentage of the Roman Catholic laity know anything of either the plans or the purposes of the high priests of their Church for the execution of which they are exploited. Both organizations desire that he and all other Catholics may be led into the joy and peace that God wishes them to enjoy through the knowledge of the truth as it is revealed in the New Testament of their own Bible.

The Purpose of Papal Parochial School education is the Perpetuation of Priestcraft.

THE DECREE "NE TEMERE" IN NEW ZEALAND

If any priest of Rome in New Zealand tells a Roman Catholic woman who has married a Protestant according to the laws of the Dominion that the said marriage was no marriage because it had not been performed according to the usage of his alien Church, it is likely to cost him £100, about \$500 (normal exchange).

We have received from the Hon. W. W. Massey, the Prime Minister of New Zealand, a copy of "An Act to amend the Marriage Act, 1908" (November, 1920), of which the seventh section reads thus:

7. (1). Every person commits an offense against this Act, and is liable on summary conviction to a fine of one hundred pounds, who—

(a) Alleges, expressly or by implication, that any persons lawfully married are not truly and sufficiently married; or (b) Alleges, expressly or by implication, that the issue of any lawful marriage is illegitimate or born out of true wedlock.

(2). "Alleges" in this section means making any verbal statement, or publishing or issuing any printed or written statement, or in any manner authorizing the making of any verbal statement, or in any manner authorizing or being party to the publication or issue of any printed or written statement.

(3). A person shall not be deemed to make an allegation contrary to the provisions of this section by reason only of using in the solemnization of a marriage a form of marriage service, which, at the commencement of this Act, was in use by the religious denomination to which such person belongs, or by reason only of the printing or issue of any book containing a copy of a form of marriage service in use at the commencement of this Act by any religious denomination.

THE "AMERICANISM" OF PAPAL SCHOOLS

In several Papal organs Archbishop Christie, of Oregon City, Ore., is quoted as eulogizing the alleged "Americanism" of Papal parochial schools, although he does not give any definition of "Americanism." But he mentions six features of those schools to which he applies the word "American"—their history, curriculum, teachers, pupils, ideals and motto, "For God and Country," the last "a fitting complement to the motto of our nation itself, 'In God We Trust.'"

It seems somewhat unwise for the Archbishop to make this set of claims in view of certain facts that are well known and can be easily verified from publications issued by his Church that are comparatively easy of access.

We take it that the Archbishop will not deny the substantial accuracy of the statements in the following parallel columns:

AMERICAN FUNDAMENTALS.

The source of authority is with the people and is exerted upwards.

Americanism is Democracy.

Separation of Church and State.

Universal education to enable every citizen to judge intelligently as to the needs of the city, the State and the nation, for the Government of which he has a share of personal responsibility.

Perfect freedom for the individual (within the law) in the pursuit of happiness in self-education, study and disposition of time.

Liberty to "believe in" any religion he pleases—or none.

Liberty of the press, of speech, of teaching, etc., subject to responsibility to the law for spoken and written utterances.

PAPAL FUNDAMENTALS

The source of authority is with the Pope, who claims to be God's visible representative and is exerted downwards.

Papalism is theocratic autocracy.

The Church over the State.

Education only for certain types of scholars, ignorance and illiteracy being most prevalent in those countries where Papalism has had longest undisputed sway, the individual having no responsibility either in religious or secular life except to obey the "Church."

Regulation of the individual by the priest and limitation as to reading, study, etc., to keep him under the power of the Church and to prevent success outside it.

Restriction to the practise of only one, with penalties attached even to attending the services of any other.

Censorship of the press and prevention by moral, material or legislative force of utterances displeasing to the priests of Rome.

Supreme temporal authority is with the Federal and State Governments.

If the "Church" disapproves of any legislation the wish of the "Church" is to be heeded before the law.

No public money for sectarian institutions.

Continual raids on State and city treasuries for sectarian institutions.

All men equal before the law.

The clergy are a privileged class in all the relations of life—including before the law.

The Ideal American—A man well read on all the topics of the day that directly affect his welfare, and able to judge for himself of all matters independently of others.

The Ideal Papalist—A man who knows nothing except what his Church wishes him to know, and regulates his whole personal conduct by the dictation of his parish priest.

As the foregoing are all statements of fact and not of opinion it would seem hard to find anything more directly antagonistic to real Americanism than Papalism.

The fact is that real Americanism may be described as Protestantism put into political and social form; and Protestantism is religiously the liberty of the children of God who learn His will for them through the Bible. Papalism is, religiously, the enslavement of both the mind and the soul of the man who has been educated to put his trust in the Church instead of in God, and whose general knowledge is restricted by the wishes of the priest. Of course, in countries like this it is absolutely necessary in the interests of the Church that a large number of Catholic children should have a good education according to American ideas. But the conditions in the Central and South American countries prove that certain features of Papal educational institutions that we see here are only the exceptions that prove the rule. And even in our own cities not all Catholic children enjoy the same privileges.

It is, in our opinion, contrary to the public policy of any democratic country to have some two millions or more of its children educated in Papalism, the chief object of which is to make the official representatives of an alien theocratic autocracy their masters in all the walks of life from the cradle to the grave.

In further refutation of Archbishop Christie's propositions we refer the reader to the extracts from the Letter of Pope Leo XIII to Cardinal Gibbons of January 22, 1899, on the subject of "Americanism, So-called," on pp. 282-3.

"LOYALTY" AND THE PAPAL CHURCH

It is not often that one finds in the Hearst propaganda papers matter that would be of interest or service to the readers of this magazine. In an editorial in "The American" of July 25, 1922, however, we find this definition of "Disloyalty":

"Disloyalty consists in going against the fundamental principles and ideals of an individual or of a community. It does not consist in the criticism of officials or of immediate political, economic or social conditions. In fact, it is disloyal to America not to criticize and oppose all conditions and political or economic situations which violate the fundamental principles and ideals of the nation."

Our topic was suggested by a pronouncement made against the Eighteenth Amendment by Archbishop Glennon, of St. Louis, as quoted in the Papal organ, the Brooklyn "Tablet" of August 12, 1922, which headed the despatch "Archbishop Glennon Scores the Eighteenth Amendment." The despatch read:

"Atlantic City, N. J., August 9.—The Eighteenth Amendment suppresses freedom, and is therefore not consistent with the remainder of the Constitution, in the opinion of Archbishop John Joseph Glennon, of St. Louis, who is visiting here at the Ambassador.

"'The Constitution has been considerably weakened by the addition of the Eighteenth Amendment,' Archbishop Glennon declared, 'for the prohibition clause limits rights while the rest of the Constitution grants rights. Matters referring to alcohol and drugs should be left to the police courts of the various cities and States.'"

"The Inter-Mountain Catholic," of Salt Lake City, said in its issue of November 9, 1912, when Cardinal Farley was in that city:

"The clergy of the Catholic Church are the invisible spiritual officers of the Government and entitled to rank high in the nation's roll of honor. Cardinal Farley is no exception to this class. The Catholic Church is ever a strong contending force exerting its great power to blot out socialism, anarchy and other kindred doctrines of menace to the Government."

On January 16, 1919, the State of Nebraska, ratified the Eighteenth Amendment, and the Rev. Dr. Belford, the "spiritual officer of the Government" in charge of the Church of the Nativity, Brooklyn, without waiting for Congress to pass legislation for its enforcement published this editorial in his parish paper:

"This iniquitous law is here, and it looks as if it was here to stay for a long time. It is the worst invasion of personal liberty the world has ever seen. It is not the will of the American people. It is the will of a small minority of narrow-minded bigots, who have availed themselves of a weak spot in the Constitution and forced upon the majority a law which is as iniquitous as it is odious. **It is an unjust law. No one is bound to obey it. No one should have the least scruple about evading it, breaking it, or destroying it.**

"How, you will ask, could such a law be enacted? It owes its existence to a band of fanatical thugs and blackmailers. They have held up legislators as truly as ever a highwayman held up his victim. They have brow-beaten, bulldozed, threatened and frightened men into supporting a measure which every decent man loathes and every honest man despises.

"They hired hundreds of spies, detectives and investigators, put them on the track of every legislator who would not promise to support their iniquitous measure, and then, when they had crawled through the sewers and strained the cess-pools of scandal, they produced their vile evidence and made the victim deliver his vote or accept the infamy of exposure.

"Then they bought others with votes. For the one legislator who really believes in prohibition there are at least two who neither believe in nor practise it. Let us hope that these modern Manichees who have procured this infamous legislation will now proceed to make it as odious as possible. Give them all the spies they can use, let them choose their inspectors, detectives and agents, give them the right to enter any house, at any hour and search for hidden liquor; allow them on sight to destroy anything that looks like liquor. Then let us see how long the American people will stand them. Smaller things than this have brought on revolutions. Talk about

America being 'The land of the free and the home of the brave!' This band of vipers has made it 'The land of the freak and the home of the knave.'"

Most thinking people regard the incitement to the wilful breaking of any law as the very essence of anarchism.

And the general attitude of the Papal press and of the Pope's official agents from the appearance of Dr. Belford's fulmination to the "scoring" of the Amendment by Archbishop Glennon has been in line with the utterance of the Brooklyn priest.

THE PAROCHIAL SCHOOL PERIL IN AUSTRALIA

It is a studied policy of the Roman Church to replace our Public schools with its own schools. This may seem a pretentious and ambitious resolve, but the Church is daring if anything at all. It foresees that such an achievement would very largely contribute to the creation of a Roman Catholic State. It recognizes the truth and wisdom of the old maxim, "Get the children and you get the nation." Acting on this principle, it has resolved, at all costs, to capture the primary education of our children. The methods by which it is seeking to accomplish this are simply stated:—

(a) The staffing of our Public schools with Roman Catholic teachers.

(b) The Government subsidizing of its own schools, of which there are at the present moment in this State [New South Wales] not less than 579, attended by 65,904 scholars.

(c) Special inducements to Protestant parents to send their children to conventual schools.

(d) Scholarships and bursaries tenable at Roman High Schools.

(e) Free University tuition for teachers in R. C. schools.

(f) No Bible in schools.—Rev. D. G. Morse, in an address delivered at the Baptist Conference in Sydney, Australia, reported in "The Protestant World," May 25, and June 1, 1922.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

"The Catholic News" (New York), August 5, 1922, contained these verses by S. M. E., that had appeared in "The Catholic Standard and Times":

I have a little temper that dwells inside of me,
And long as it remains there I'm good as good can be.
I do not know exactly just where it makes its nest,
But I am only happy when it has gone to rest.
But, oh! it makes me very naughty when it gets out of place!
It flames up like a fire and shows up in my face.
But I shall watch my temper and keep it in control,
So I'll be very certain to save my little soul.

"The Sunday Visitor" (Huntington, Ind.), July 2d, said, in reply to a correspondent:

"'There is no salvation in any other,' it is true, but that salvation is imparted NOT by Christ PERSONALLY, since He returned to Heaven, but through His accredited representatives." (Capitals ours.)

The fourth paragraph of the creed of Pope Pius IV says: "I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for everyone, viz., baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace." ("Delineation of Catholicism," Rev. Charles Elliott, D.D., New York, 1842.)

In these three pronouncements of Roman Catholic teaching we find clearly taught: 1. That the individual can save his own soul by keeping his sins "in control." 2. That salvation cannot be obtained from Christ Himself, but through

the priests of Rome. 3. That salvation is obtained through seven "sacraments" (administered, of course, by Catholic priests, for the fifteenth paragraph declares that "none can be saved" out of the "true Catholic faith").

WHAT THE CATHOLIC BIBLE SAYS

Not one of these propositions is in accord with any of the utterances of Christ or of the New Testament writers.

So far from it being possible for a man to save himself from his sins, Matthew 1: 21 says, 'Thou shalt call His name Jesus, for HE shall save His people FROM their sins.'

In Matthew 11: 28-30 our Lord Himself said, "Come to ME all you that labor, and are burdened, and I will refresh you. Take My yoke upon you and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls. For My yoke is sweet and My burden is light."

And in Hebrews 13: 8 we read: "Jesus Christ, yesterday, and to-day, and the same for ever."

In Luke 19: 9, 10, Jesus said (to Zaccheus): "This day is salvation come to this house, because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost."

Jesus said (John 3: 16): "God so loved the world as to give His only begotten Son, that whosoever believeth in Him may not perish, but may have everlasting life." There is no mention here either of membership in any church or of the communication of salvation or "grace" through any priest. Neither is either of these things mentioned in verse 36 of the same chapter (or, indeed, anywhere in the New Testament) in which Jesus says: "He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life."

In some respects the fourth chapter of St. John's Gospel should be of more interest to Roman Catholic readers than any other in the New Testament, because it contains, in the story of the conversation between our Lord and the Samaritan woman, so much that is contrary to the teachings of the Roman Church.

In the first place we learn of the personal interest of our Lord in persons whose lives led them to be regarded as "sin-

ners" in that they were more or less openly disregardful of human and divine law.

The Catholic people are taught that one reason why they should seek the intercession of the Virgin Mary and the "saints" is that Christ is still angry with them on account of their sins. The same idea in regard to God the Father underlies the necessity for the continual offering of the "propitiatory" "unbloody sacrifice" of the Mass.

Not only was the Samaritan woman immoral in her life (and He knew it), but she was a "heretic" in the eyes of the Jewish Church, of which Christ was a member. Yet He took pains to tell her of the salvation that He had to offer her, and patiently endured the insolence of some of her rejoinders to His words.

No Catholic need, therefore, feel that he or she is "unworthy" to approach Christ Himself direct in praying for any spiritual blessing of which the need is felt.

Jesus told this woman that "he that shall drink of the water that I will give him shall not thirst for ever," by which He meant that He would deliver the sinner from the sense of condemnation for all past transgressions and give him the power to live such a life that sin should no more be his master, as it had been up to that time. The reason for the need of this kind of salvation is that it is not possible for any man or woman to "control" the inclination to sin that is born in everybody.

Jesus also selected this woman (of all others in the world) to hear the first announcement of the abolition of the human priesthood instituted by God for the Hebrew people. Under the Mosaic law the priests offered material sacrifices in a material temple built with hands, these sacrifices being types or symbols of the Great Sacrifice to be offered up in Himself by Himself for the sins of all mankind.

The approaching abolition of the material sacrifices offered by human priests in material temples was announced in these words: "Woman, believe Me, that the hour cometh when you shall neither on this mountain [Gerizim] nor in Jerusalem [Herod's Temple] adore the Father. . . . But the hour cometh, and now is, when the true adorers shall adore the

Father in SPIRIT and in truth. For the Father seeketh such to adore Him" (verses 21 and 23).

And then our Lord went on to say (verse 24): "God is a Spirit, and they that adore Him must adore Him in spirit and in truth."

The literal fulfilment of this saying is recorded in Matthew 27: 50, 51, thus: "And Jesus again crying with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in two from the top even to the bottom."

This veil separated the Holy Place from the Holy of Holies, and no one was allowed to enter it except the High Priest, and he only once a year, with blood on his hands, to make atonement for the sins of himself and the people.

After the veil of the temple was rent any man could enter the Holy of Holies containing the Ark of the Covenant overshadowed by the cherubim and also the tables of the law and Aaron's rod that budded. When Jerusalem was taken by Titus the Roman soldiers carried these previously sacred objects away, and there is no record of anything untoward happening to the men who looted the temple. The reason is simple: with the death of Christ their sacred character departed.

And since the resurrection of Christ no man on earth has had the right to lay claim to the name or the office of priest as signifying the possession of power to do anything—either with God or on God's behalf—for any fellow man that that fellow man cannot do for himself.

For over thirty years the writer has enjoyed the salvation that Jesus described to the Samaritan woman; and he can bear witness after this long period of testing-time to the truth of the Saviour's words, as to the satisfying character of the "living water" of which He spoke.

Nor did he get this salvation through any priest. From his youth up he looked upon all priests of all religions of all ages in all countries as impostors and frauds and as perpetual enemies of the people who were their dupes, except, of course,

those of the Jewish dispensation. As to the degree to which individuals were conscious of this rôle he was uncertain, especially when in studying the history of the Reformation he learned of Wycliffe, Huss, Luther, Knox and others, as also of some of the translators of the Bible. Father O'Connor was the first Roman priest whom he ever met of whose absolute sincerity when he had been in the Church he felt positively assured; and he doubts not that there are hundreds of Father O'Connors in the priesthood to-day. Alas for them and for their people, too! Personal contact with a number of the priests who visited Father O'Connor during the years preceding his death also created the conviction that there are many who, like him, have lost faith in their power to "forgive sins" or to transform the consecrated wafer into the "body and blood, soul and divinity" of our Lord in celebrating Mass. Let all readers of this magazine remember such priests in their prayers.

But to return. If the writer had had to obtain salvation through a priest of any church he would never have obtained it. But what he did do was to go to Christ Himself, accepting the invitation quoted above, renouncing all sin and accepting by faith his personal share in the atonement wrought on Mount Calvary for all men once for all, and claiming also "the power of His resurrection" to so live that sin has never dominated his life since.

Catholic readers who are tired of endless confessions and absolutions, and who are still living in the seventh of Romans when God wants them to live in the eighth (verse 16) can find further directions from almost any evangelical Protestant minister, and at any of the so-called "missions" in the cities and at the nearest corps of the Salvation Army. These organizations make no profession of any great theological attainments, but the leaders themselves have the "real goods" in the only life worth living, and they can show all comers how to get them, because God is no respecter of persons, and is quite willing to give to Catholics the same satisfactory salvation that is the secret of all the success of the Salvation Army among all sorts and conditions of men in all parts of the world.

AS TO ROMAN CATHOLIC "HISTORY"

In these days, when certain alien-allegiant "Americans" are greatly exercised on the subject of the "history" of this nation, it seems pertinent to inquire what kind of "history" is taught in the Papal schools, especially in view of some of that supplied by the Papal press, of which one recent sample will be found on p. 276. In the New York "Globe" of July 29th, a writer wrote of Ericson as a "representative of that great Christian ideal and Catholic faith for which St. Paul died, St. John lived, and which actuated Genoa's glorious son."

The following is a copy of a letter written to the "Globe," which had not yet appeared on August 20th:

Editor "Globe":

The letter of L. M. Van Wagner in your issue of the 29th affords practical demonstration that while the clerical supervision of education may be of advantage to the particular "Church," it is not equally so for those whose knowledge is restricted by it. He (or she) writes of Ericson as "representative of that great Christian ideal and Catholic faith for which St. Paul died, St. John lived, and which actuated Genoa's glorious son."

Columbus, so far from representing "the faith for which St. Paul died" represented the Catholicism of Pope Alexander VI, Ferdinand and Isabella of Spain, Torquemada and the Spanish Inquisition. And the disastrous consequences of his application of his ideals to the administration of his colony of Hispaniola remain to this day, while Mexico and Peru, even now, bear witness to the evils wrought by Cortez and Pizarro, who were animated by practically the same ideals. It is putting it mildly to say that the ideals of these three pioneers of Spanish Catholicism were about as far from those of the Apostle Paul as they could well be.

My Catholic Bible bears an "Approbation" signed by Cardinal Gibbons, dated September 1, 1899, and I have searched the New Testament in vain to find anywhere, especially in the writings of St. Paul and St. Peter, any evidence that either of those apostles had any knowledge of such prominent Catho-

lic doctrines as: the "unbloody sacrifice" of the Mass; auricular confession, absolution and penance connected together; the invocation of saints; the position accorded to the mother of our Lord by the Roman Church; Purgatory; the primacy of Peter over the other apostles, or of his filling any office even remotely resembling that of the Pope.

Of course, all the isolated texts are there which are cited in support of these propositions; but any man could read the whole Catholic New Testament through without finding any one of them as now set forth by the Church authorities. And nowhere is this absence more conspicuous than in the sermon of St. Peter on the day of Pentecost and in his two epistles. If Mr. Wagner will carefully study the writings of St. Paul and St. Peter I think he will be much surprised at their ignorance of the doctrines of his Church. M. T.

NOTES FROM PAPAL ORGANS

In the "Spring" number of "The Pilgrim" (New York) Father Byrne, rector of the Ateneo, Manila, writes:

"The condition of the Church here is sad. Catholic Americans have done so little. The United States brought the godless schools here and placed education in the hands of the enemies of the Church, who are doing dreadful harm. She brought the Y. M. C. A. and all its hideous decatholicizing machinery and its wealth, but she has not sent us teaching sisters or priests or money to help us fight the forces arrayed against the Church."

Q.—Is it true that the Church teaches that the fire of Purgatory is just as intense as that of Hell?

A.—The Church itself has never set forth any doctrine on this point. However, some of her great teachers and brilliant writers have expressed their views on the subject. St. Thomas, the most famous and most learned of theologians, says that, apart from the duration there is no distinction between the torments of Hell and those of Purgatory. And St. Augustine writes: "The same fire burns the lost and the saved."—Brooklyn "Tablet," August 12, 1922.

A LONG TRIP FOR THE APOSTOLIC DELEGATE

According to the New York "World" of August 12, 1922, "Archbishop Bonzano has been instructed to make an official visitation of inquiry which will involve personal interviews with every Archbishop and Bishop in the country and an itinerary that will cause him to travel from Maine to the remotest section of Washington."

After saying that there is no record of the Archbishop's return to this country from Rome, where he went soon after the death of Pope Benedict XV, the writer says that "Some are inclined to believe that the creation of the mission of Apostolic Visitor was largely the result of the divided opinion that led to the reorganization of the National Catholic Welfare Council, a new constitution for which is being prepared under the personal direction of the Pope. . . . In effect the visitation of the Apostolic Delegate will be the same as if the Pope himself had made the inquiry in person."

"Official announcement of the visitation was first made known in a letter published in the *Acta Apostolicae Sedis* over the signature of Cardinal de Lai, secretary of the Congregation of the Consistory, of which the Pope himself is Prefect."

Then comes a paragraph which the average Protestant will think rather curious:

"Cardinal de Lai," the "Catholic News" states, "bespeaks a kindly reception for the visitor, but waives the formality of introducing him to the American hierarchy, inasmuch as Mgr. Bonzano is personally known to all of its members. The delegate's love for America, his fine sense of justice, as well as his knowledge of persons and conditions, are mentioned in the letter as qualifications fitting him for the task in hand."

It seems not unlikely that this tour of inspection (we would hesitate to use the stronger word "investigation") may not be wholly unconnected with the nation-wide "waking up" on the part of many sections of the American public as to the magnitude of the Papal Peril on the one hand, and the conditions within the Church that led first to the suspension of the activities of the National Welfare Council, and then to the decree of June 22, 1922, which we do not think has brought

joy to the group of bishops who, a few months ago, sent out a circular letter to the parish priests of the country instructing them to work against the Sterling Towner bill, but to refrain from referring to it as constituting any menace to the parochial schools, but to emphasize the "paternalism" of the proposed legislation and the financial aspects of the measure.

THE PAPAL CHURCH AND AMERICAN "HISTORY"

In an article on the excursion of the Knights of Columbus into the field of history-writing, in "The Watchman-Examiner" (New York), August 3, 1922, the writer says:

"Several of these excursions into the field of American history are producing amazing and amusing results. For example Roman Catholics are claiming that their Church in Maryland first gave religious liberty to this country, the reference being to the action of the Maryland Assembly of 1649, which passed the Act of Toleration, granting to all denominations freedom of worship. It seems, however, that the Maryland Assembly of that year was two-thirds Protestant. The Jesuit father, Andrew White, writing from the colony in 1641, says: 'The Assembly in Maryland was composed, with few exceptions of heretics,' meaning by 'heretics,' of course, Protestants. In 1648 the Protestants were in a majority in the Government and in 1650 the records show that the Assembly was overwhelmingly Protestant, there being only four Roman Catholics, all of whom objected to the Act of Toleration. In giving these facts in 'The Herald and Presbyter,' Dr. Fisher quotes Bancroft, the historian, as saying: 'Even in Maryland the Roman Catholics formed scarcely an eighth, perhaps not more than a twelfth, part of the population,' and Mr. Gladstone as saying, 'The picture of Maryland legislation is a gratifying one, but the historic view which assigns the credit of it to the Roman Catholic Church has little foundation in fact.'

In a sharp editorial note, entitled "Miswritten History," the "Christian Advocate" (New York) thus deals with one of the new "findings" of this Columbus Historical Commission. Our readers will add to their amusement by remembering that the "Tom" Conant referred to was no other than Dr. Thomas O.

Conant, for many years editor of "The Examiner." Says the "Advocate":

"Anyone who has read with care the Catholic claims of patriotic service in the American Revolution must have observed that any patriot who happens to have an Irish name is at once appropriated by them. Thus the brothers Jeremiah and John O'Brien, of Machias, who took part in one of the early exploits against British vessels on the New England coast, are magnified into Catholic naval heroes. The fact is that they were dyed-in-the-wool Baptists. Jeremiah's daughter married Jeremiah Chaplin, first president of Waterville (now Colby) College. Their daughter married Dr. Thomas J. Conant, the Baptist divine, whose son, the late Thomas O. Conant, was famous in his days as a Baptist journalist. It would have been worth while to hear 'Tom' Conant characterize a so-called American history which claimed his great-grandfather O'Brien as a follower of Rome!"

MGR. NOLL AND DR. PHELAN

Our Sunday Visitor (July 2, 1922) says: "There is no way of stopping it [the religious war in Ireland] except by turning the four-fifths of the population, which is Catholic, against the one-fifth which is Protestant, but the Catholic Church does not believe in religious persecution."

It is undoubtedly true that there really are many practical difficulties in the way of a repetition of the massacre of St. Bartholomew in Ulster at the present time. Monsignor Noll may be surprised to learn that on one point he is at issue with the late Dr. Phelan, the redoubtable Editor of the "Western Watchman" (St. Louis) who said, in his issue of Nov. 11, 1912: "Our heroes are the Duke of Alva and Catherine de Medici. They knew the Huguenots and they drove them off the continent. You cannot excite any pity in our souls by whining accounts of Catholic atrocities in the seventeenth [sixteenth?] century. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defense."

1899—TWO POPES AND THE U. S. HIERARCHY—1922**Vatican Hostility to "Americanism" in Both Teaching and Administration**

On June 22, 1922, a decree was issued from Rome dealing with the National Catholic Welfare Council by Pope Pius XI.

The last occasion of any such action on the part of the Vatican was when, on January 22, 1899, Pope Leo XIII addressed a Letter to Cardinal Gibbons, Archbishop of Baltimore, condemning so-called "Americanism" in the Roman Church here.

The first is an example of the "suaviter in modo" method, and the latter was one of the "fortiter in re," but they were both reminders that the autocracy of the Vatican control is "still there," and that the Roman Curia will not tolerate action or method that even suggests yielding to anything like American democratic influence in principles or practise.

THE METHOD OF PIUS XI.

In a Plenary Session held on the twenty-second day of the month of June, the Sacred Consistorial Congregation, acting on new data, has decided that nothing is to be changed concerning the National Catholic Welfare Council; and that, therefore, the bishops of the United States of North America may meet next September, as is their custom, in accordance, however, with the instructions to be given below.

Given at Rome at the office of the Sacred Consistorial Congregation on the twenty-second day of June, 1922.

CAJETAN CARDINAL DELAI,

Bishop of Sabina, Secretary.

ALOYSIUS SINCERO, Assessor.

We regret that space limits forbid giving the full "instructions" that accompany the decree which "are issued by order of His Holiness."

But it is evident that "some Bishops" "have expressed a wish that these meetings be not held every year;" "for the peace of mind of those who have misgivings about united

action" "the meeting is to be entirely voluntary," and "bishops are not bound to attend these meetings, either in person or by representatives;" "the decisions of the Bishops at these meetings" "will not have the force of [canon] law" because said meetings are held merely for friendly conference about the interests of the Church. Before such meeting the Bishops should be provided in due season "with a summary of the points or questions to be considered," and "all questions should deal with those topics proposed" by Pope Benedict XV in the Brief "Communes," April 10, 1919. *"The minutes of the meeting are to be communicated to the Holy See so that if there be need the Holy See may with its authority intervene."* The Bishops are told that "it may be well" for them to choose some other name, as "The National Catholic Welfare Committee," and "all should know that this organization, however named, is not to be identified with the Catholic hierarchy itself in the United States." In their general meeting the Bishops may delegate some person or persons or committee to undertake some definite commission during the intervals between the meetings, but no infringement of Canonical authority of any Bishop in his diocese is to occur, and if any agent of the Council does so interfere he is to be "summarily dismissed from office."

This decree affords conclusive evidence that Pope Pius XI, at the very outset of his "reign" ("Tablet" editorial, August 19, 1922), intends to make the American hierarchy know that he governs as well as "reigns," also that he does not intend to tolerate anything in either work or method that suggests "American" influence over his high priests.

In the news report of the decree given in the New York "World," August 19th, the writer says:

"By what the instructions recommend, define and suggest, they indicate what complaints were laid originally against the National Catholic Welfare Council.

"One of the first indications is the fear that the informal annual welfare meetings of the Bishops of the United States were tending to become a formal new institution of the Catholic Church—a legislative church council, officered and conducted in accordance with parliamentary procedure rather than

the canon law of the Church, which prescribes ecclesiastical rank and the necessity and authority for holding such meetings."

Still more significant, as showing the essentially anti-American character of the whole Church as to fundamental principles, is this paragraph:

"Furthermore, the government of the Roman Catholic Church, as stated in the latest edition of the Catholic Encyclopædia, 'is strictly monarchical' in structure, and the introduction of a republican institution, such as a regular assembly for the consolidation of opinion evidently was looked upon askance by some of the American prelates as exposing the Church in America to the possible formation of ecclesiastical parties and parliamentary machines among the clergy."

In this connection, it is somewhat significant that in the issue of the New York "World," June 25th, appeared this despatch from Rome dated the previous day:

"Mgr. Pizzardo, Papal Under Secretary of State, to-day gave 'The World' the following supplementary note to his statement on June 22d regarding the future of the National Catholic Welfare Council. He had been informed that the reference to 'conformity with United States laws' was not readily understood.

" 'When I said His Holiness desires to bring the statute into conformity with United States laws,' the note in part said, 'I meant conformity of canon law with United States law. You must know that whereas canon law was in the old times the foundation of civil law and in some countries still resembles the civil code so closely that ecclesiastical discipline in no way jars with it, this is not the case in the United States.'"

This reference is not altogether clear, for the decree itself, as published in "The Catholic News" and the "Tablet," does not contain any mention of conformity with United States law. It does show, however, that the Vatican is aware that some of its canon law is not in line with the laws of this country.

If our memory serves us correctly, the last time that the Vatican interfered with any action of members of the Ameri-

can hierarchy was in 1899, when Pope Leo XIII dealt with the efforts of certain of his high priests here and the Paulists in the most high-handed manner possible in striking contrast to that adopted by the present Pope. The latter achieves his purpose by the process of watering down the wine so that it has no taste at all, whereas the former threw all the contents of the bottle out of the window.

The question was that of "Americanism," so called. And we cannot do better than quote Father O'Connor himself on the subject of the Letter of Pope Leo XIII to Cardinal Gibbons, dated January 22, 1899. We take the following from Father O'Connor's open letter to Cardinal Gibbons in *THE CONVERTED CATHOLIC*, Vol. XVI, pp. 89, et seq.:

"Sir, you have received a severe blow. I cannot say I am sorry, or that I sympathize with you. For years you have been building up a thing called 'Americanism,' and by a stroke of the pen in the Pope's hand it has been demolished. You have been posing before the American people as a 'liberal prelate,' an 'American Catholic,' who had outgrown the antiquated ideas of European ecclesiastics regarding the Catholic Church. You and your party, of which Archbishop Ireland and the Paulist Fathers are the most conspicuous members, carefully avoided the term "Roman" in referring to the Church of Rome. It was always the 'Catholic' Church, the 'universal' Church, of which all 'Christians' were members if they behaved themselves properly and did not antagonize the pretensions of the Church of Rome. Just say nothing about its 'claims;' they cannot be enforced, you know; and so let us be Christians in a neighborly way. This, in substance, has been your course toward the American people of all shades of Protestantism since you became a Cardinal. You stole into their favor, and you escaped discovery for a long time, but now they have found you out. . . .

"It will suffice to say that the Pope condemns your efforts to 'Americanize' the Roman Church. To do otherwise, he says, 'would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world.' . . .

In the sentence following he says: "But the true Church is one, as by unity of doctrine, so by unity of government, and she is Catholic. Since God has placed the centre and foundation of unity in the chair of blessed Peter, she is rightly called the Roman Church, for where Peter is there is the Church." It matters not that the Pope's interpretation is false, and his reasoning unsound, you must accept his dictum that his Church is 'Roman,' and govern yourself accordingly. 'Wherefore,' he adds, 'if anybody wishes to be considered a real Catholic' he must believe that 'the Church was built upon Peter as its rock, and that whosoever gathereth not with the Pope scattereth.'

"Early in his letter the Pope comes to the point when he says that the methods of the Paulists in trying to convert Protestants by minimizing the true doctrines of the Roman Church are to be condemned. The underlying principle of these new opinions [of the Paulists] is that, in order to more easily attract those who differ from her, the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to give those who differ from us, to omit certain points of her teaching and tone down the meaning which the Church has always attached to them. The italics are mine. For years past I have said that the Paulists were deceiving the Protestants whom they beguiled into accepting the religion of Rome, and now the Pope says the same thing. I never thought the Pope and I would be in agreement on any point, but he has come round to my view as expressed in THE CONVERTED CATHOLIC time and again. . . .

"On this point ['that there was no liberty of soul or conscience in the Roman Church'] the Pope says in his Letter 'In this present matter [Americanism] there is even a greater danger and more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty [freedom]

according to which they hold such liberty should be allowed in the Church, that her supervision and watchfulness being in some sense lessened, allowance should be granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and foundation of almost every secular State . . . Those who avail themselves of such a way of reasoning seem to depart seriously from the authority and teaching rights of this Apostolic See. . . . These dangers, viz., the confounding of license with liberty, the passion for discussing every possible subject, the assumed right to hold whatever opinions one pleases upon any subject and to set them forth in print to the world have so wrapped minds in darkness that there is now a greater need of the Church's teaching office than ever before."

"1. The Pope condemns the teaching of the Paulists—that the Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity, and make concessions to new opinions.

"2. He declares that such a policy would tend rather to separate Catholics from the Church than to bring in those who are outside the pale.

"3. Therefore the Pope cannot give approval to those views which, in their collective sense, are called Americanism."

* * *

In its issue of March 29, 1899, "Puck," the editor of which paper had been brought up in the Roman Church, published a double page cartoon showing the Capitol at Washington with a large American flag floating from the dome. Pope Leo was shown climbing up a ladder with a big wooden cross on his shoulder. Below is Uncle Sam with fire in his eye as he shouts at the old Italian who is trespassing on American ground:

"What are you doing up there?"

"I thought it was time to nail this cross up over the dome!"

"Well, you come down! We've got a figure up there that will last some time yet!"

A clever editorial in the paper added point and interest to the cartoon. We regret that we have not available space to re-print it.

* * *

Truly Magnificent "Nerve"

"The Christian Science Monitor," August 21, 1922, contained a despatch from San Francisco, dated August 10th, which said: "'San Francisco Business,' the weekly publication of the San Francisco Chamber of Commerce, in a recent issue carries an article proposing the erection on Yerba Buena Island of a colossal statue of a Franciscan father which would eclipse the Statue of Liberty in New York Harbor, presenting to incoming vessels at San Francisco Bay a picture similar to that presented in the approach to New York Harbor.

"Frank W. Hunter, of this city, is sponsor for the idea, and is quoted in 'San Francisco Business' as follows:

"With the California Publicity Fund movement in full swing, community vision is in order, and I have availed myself of an invitation extended me by 'San Francisco Business' to outline here a thought that I have been elaborating for several years.

"It concerns the building of a colossal statue of a Franciscan father upon the northerly apex of Yerba Buena Island, facing the Golden Gate, in an attitude of **benediction upon San Francisco—a figure higher than the Statue of Liberty in New York Harbor**—which would be symbolic of the name of the city and the early history of California.

"Such a statue, built by small popular subscriptions, would not only dominate the imagination of every man, woman and child in the San Francisco Bay region, but would invest the bay itself with an outstanding characteristic that would be broadcast throughout the world.

"The Statue of Liberty in New York Harbor is 305 feet high, including pedestal. Yerba Buena's apex is 343 feet.

The proposed Franciscan Father Statue, with its base, should be 350 feet high, or approximately 700 feet in all above sea-level, which would make it one of the most inspiring statues in the world."

The Bay of San Francisco is not quite such an essentially national institution as the Capitol at Washington, but the scheme to place a statue typifying the ascendancy of the one remaining autocracy on the globe avowedly overshadowing one representing the democracy for which this nation stands bears a striking resemblance to the action of Pope Leo XIII depicted in "Puck" by Keppler in 1899.

THE CARELESSNESS OF ARCHBISHOP HAYES

In "The Catholic News," June 17, Archbishop Hayes is quoted as saying, at the laying of the cornerstone of the new Manhattan College building in this city:

"In the name of the Church and in the name of Christ I have laid the cornerstone into the soil of America, and for everything that America stands [for—Ed.] and within the walls which will arise, nothing will be contained which will not be an exemplification of all that is greatest and noblest in American life."

Now, what are the facts?

This College will stand for the political teachings of Popes Pius IX, Leo XIII, and Pius X. The first two of these Popes, between them, condemned every one of the political principles for which America stands, and Leo XIII, in "Immortale Dei" said that it was the duty of all Catholics worthy of the name to "bring back the State" to the pattern that he had described in the previous paragraphs of the Encyclical. The Encyclical "Pascendi" of Pope Pius X was as vigorous an attack on all intellectual freedom (for which America certainly stands) as the Syllabus of 1864 and "Immortale Dei" were on civil and religious liberty. Manhattan College will stand for the subjection of every student to a priest in every relation of life, every day in the year. And all attempts to think and investigate for himself in every department of mental activity will be discouraged unless those attempts are kept within the lines

laid down by an alien oligarchy of priests in Italy. The students must never go to hear any religious teacher except of the Papal cult, must never marry outside the "Church"—and must in fact, be in all respects as different from what "America stands for" as it is possible for a man to be. The kind of man "America stands for" is one who has enough education acquired by reading and thinking and observation to form an intelligent idea as to what is good not only for himself, but the city, the State and the nation—to arrive at his own conclusions and to act on his own initiative when the time comes for so doing. Manhattan College education will always stand for making its students mere catspaws for the Pope.

ROME AND RE-UNION

A curious—and ominous—sign of the times is the apparent disposition on the part of some leaders in denominations founded upon Protestant principles to tie up in some way with the Vatican Church. The following editorial paragraph from the "London Christian" (March 2) seems to put the whole thing into a nutshell: "As the question of Re-union has been so widely discussed of late, it is not to be wondered at that Rome should join in the discussion and present her view of the subject. A priest in Liverpool, is the spokesman, and the 'Catholic Times' reports his utterance. Rome repudiates 'bartering.' No prospect of union with other bodies would ever induce Papists to surrender what they believe to be truth. The idea is 'blasphemous!' Says the champion of Rome: 'We must go back to the days before Luther, when there was only one historic Church, to the time of Thomas Aquinas when the whole western Church was actually united. His writings would be full of profit to our non-Catholic friends. They should look back to the golden period of culture, thought, and action.' The 'golden period' referred to was the time when good people who dared to read the Bible with independent judgment, were tortured and burned. The pity is that Rome will not allow us to 'go back' far enough—say to Apostolic days, and to the teaching and precedents contained in the Word of God."

VOCATIONS

By GERALD O'DONOVAN

A Catholic Novel of Convent Life

GEORGE MOORE writes: "It tells the truth in so interesting a way that I couldn't put the book down, but kept on reading it for three or four days."

FRANCIS HACKETT says: "It is one of the most amazing revelations ever made of subtle and hidden religious life, but also one of the most irreproachably honest. No other novel on this theme compares with it."

Price \$2.00

Can be Obtained from this Office

Roman Catholicism Analyzed

By J. A. PHILLIPS

Missionary of the Methodist Episcopal Church (South) in Mexico

One of the most valuable books of its kind that this magazine has ever received. The Appendix and Bibliography, occupying 97 pages, containing authentic records and sources of information of the greatest importance to all who wish to get at the facts relating to the Papal Peril. Bishop William Burt, of the Methodist Episcopal Church, one of the best-known authorities on the subject, in a characteristically worded Introduction, states facts the widespread knowledge of which is absolutely essential to the continued existence of civil and religious liberty in this land.

Price \$1.50 Net.

Can be obtained from this Office.

The Roman Catholic Bible and the Roman Catholic Church

By ALLEN W. JOHNSTON

(Foreword by Rev. David J. Burrell, D.D., Secretary of The Board of Trustees, Christ's Mission)

The author deals with several of the most conspicuous doctrines of the Roman Church; The Primacy of Peter; Infallibility and Supremacy of the Popes; Invocation of Saints; the Worship of Mary, and the Immaculate Conception; The Holy Eucharist; Purgatory; The Sacrament of Penance; Indulgences, and the Bible and the Church.

Mr. Johnston uses the accepted Roman Catholic Bible to refute the teachings given to the Catholic people by the authorities of their Church.

Price, \$1.25

Can be Obtained Through this Office

The Evangelical Protestant Society Is Ready

Prayerfully and passionately conceived, launched by some of the foremost Christian patriots in the nation, the Evangelical Protestant Society announces completion of its organization plans and solicits the approval and support of all Christian citizens.

The Society has erected a foundation of more than two hundred well-known citizens as charter members, the value of whose counsel and support is immeasurable. These people are inspired by no personal animosities or ambitions. They represent all of the various Protestant denominations and every member is actuated only by the necessity "to defend American Democracy against the encroachments of all who subordinate the authority of our country to any other authority," as stated in the Society's program of activities.

That program, adopted at a recent meeting of representative charter members, includes among its most vital aims: The defense and promotion of evangelical Christianity in cooperation with evangelical churches; establishment of a press agency, under competent control, to syndicate publication matter revealing to the American public the many respects in which certain interests—notably the Roman Catholic political machine—are calculated to subvert American institutions, suggesting and promoting safeguards against all such encroachments and providing information and data to organizations working in harmony with the Evangelical Protestant Society.

The alien arch-enemy of American institutions, of democracy and of Protestantism is rapidly mobilizing its strength in a supreme effort to control the approaching elections by maintaining the balance of power between political parties. A united Protestantism is needed to frustrate those foreign activities. Every day's delay is a day lost—at a time when it can least be afforded. The membership fee of \$2.50 is really nominal and will be used judiciously.

For full particulars address Secretary, Evangelical Protestant Society (Dept. C), 331 West Fifty-seventh Street, New York City.